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**VERY LATE FROM LIBERIA.**—By the Atalanta, we have received despatches from Gov. Buchanan, and communications from several leading colonists, but they come too late for this number, and will be noticed in our next. They give us favorable accounts of the health and general condition of the colony.  
DECEMBER 15, 1840.

### REVIEW OF Mr. McQUEEN'S WORK ON AFRICA.

[CONTINUED.]

We have previously reviewed the plans of Mr. McQueen for the occupation of Middle Africa by the British, so far as they relate to trade, and the probable effects that will be produced on the habits and character of the natives, and on the trade and influence of the Arabs and Moors. We regard this plan as one of the most magnificent ever conceived either by Great Britain or any other nation, both in relation to its moral, fiscal, and physical results. Morally, it proposes the civilization of the most degraded and suffering people on earth, where many thousands of human victims are yearly sacrificed to imaginary deities, and the great trade of the kings and chiefs is the sale of their people—where mothers sell their daughters, and fathers their sons, and husbands their wives—a people over whom tyranny, oppression, and cruelty, have ruled for centuries—where a large majority of the inhabitants are doomed to perpetual slavery, and are an article of common barter, the master possessing uncontrolled power over the life as well as the person of the slave. The whole people not only listen to superstition with childish credulity, but cultivate it as a means of preserving life and indulging passion. Persons accused of witchcraft, or of having a devil, are tortured to death. Among the Pagans, the kings and higher orders of people are believed to dwell with the superior deity after death, enjoying an eternal renewal of the state and luxury they possessed on earth. It is with this impression that they kill a certain number of both sexes at the funeral customs, in order to have them accompany the deceased to another world, to announce his destination, and to administer to his pleasures.

Bowditch presents a most heart-rending picture of the bloody customs and ceremonies in Ashantee, one of the most powerful and civilized nations of Southern Africa. Bowditch was the British Envoy at Coomassie, a city containing about one hundred thousand inhabitants. He describes the manner of celebrating a particular holyday. The heads of the kings and principal men whose kingdoms had been conquered by the Ashantees, and also the heads of those executed for crimes, were brought from their depositories, and paraded through

the streets by a large procession of executioners, dancing, and, with frightful gestures, clashing their knives on the dry skulls. Several slaves were sacrificed over a large brass pan, the blood mingling with the vegetable and animal matter within, to complete the charm. All the chiefs kill several slaves, that their blood may flow into the hole whence the new charm is taken. About one hundred persons, mostly culprits, reserved, are generally sacrificed in different quarters of the town at this custom. The unhappy victims, on these occasions, are led to execution with knives stuck through their jaws and tongue from side to side, and literally hacked to pieces. The decease of a person of distinction is announced by the firing of musketry proportioned to the rank or wealth of the family. In an instant, the slaves are seen bursting from the house, and fleeing to the bush; those hindmost, or those surprised in the house, furnishing the victims for the sacrifice. One or two slaves are then sacrificed at the door of the House in which the person has died, that the deceased may not want for attendants, until a greater sacrifice can be made at the funeral. On the death of a king all the customs [sacrifices] which have been made for the subjects who have died during his reign must be repeated (the human sacrifices as well as the carousals and pageantry) to amplify that for the monarch. The sacrifices on the death of one important personage were repeated weekly for three months—two hundred slaves were sacrificed, and twenty-five barrels of powder fired each week. The king, on the death of his mother, offered three hundred victims, and five chiefs devoted one hundred victims each. On one occasion, when the king had ordered the sacrifice of many individuals, he closed the bloody scene by ordering two thousand prisoners of war to be slaughtered over his death-stool, in honor of the shades of his departed friends. Nor are these soul-sickening horrors less prevalent among nations more barbarous than the Ashantees. Lander says, that, in Badagry, the murder of a slave is not considered in the light of a misdemeanor. The crime is of such frequent occurrence that all sense of its enormity is lost. When the markets of Badagry are over-stocked with slaves, the king orders the least valuable, with the sick, aged, and infirm, to be placed in canoes, and, with weights of some sort appended to their necks, they are thrown into the river, on the margin of which the factories are situated. Thieves and other offenders, with the rejected slaves who are not drowned, are reserved for the monthly sacrifice to the gods. Prisoners taken in war are immolated to appease the manes of the soldiers slain in battle. The details of the barbarities and horrors exhibited around the fetische tree are too sickening to be repeated; on beholding them, Lander says "My heart sickened within my bosom, a dimness came over my eyes, my legs refused to support me, I fell senseless." The people are victims of oppression and injustice; they are not secure in the fruits of their labor; they are ignorant and naturally indolent; without protection, and without any stimulus to industry: hence, vices of every kind prevail among them—wars, violence, and cruelty rule over Africa, sweep her fields with desolation, enslave her children, and load her miserable population with every sorrow, with lamentation, mourning and wo.

This is the people that the British Government proposes to con-

vert into agriculturists, by presenting motives to industry, and, by precepts and example, to induce them to change these bloody customs for habits of civilized life; to teach kings to respect the lives and property of their subjects, and live at peace with their neighbors. The very conception of this scheme is sublimely grand; the attempt to carry it into execution is worthy of this age of enlightened enterprise; and, if but partially successful, will redound more to the glory of Great Britain, and be a prouder evidence of her intelligence, enterprise, and true greatness, than she has ever exhibited.

No nation in Europe but Great Britain would seriously entertain such a project. Both the inducements and the ability are wanting. Russia, with a territory embracing a portion of three quarters of the globe, and the people themselves occupying a low place in the scale of civilization, could not engage in such an enterprise; Austria and Prussia have already sufficient territory, and the industry and energy of the people find ample employment at home. Contented with a commerce limited to their enterprise, fearful of all innovations, and governed by the cautious policy of ages gone by, they would not disturb the demons of cruelty, should they reign forever in the dark recesses of Africa. France has all the enterprise and physical means necessary for such an undertaking, but the inducements are wanting; and if they existed, the French people would not sustain the Government under reverses, in prosecuting such a project. The prosecution of this scheme will require large annual appropriations of money, for prospective benefits, and the people, who control the appropriations in France, would be governed by financial and political motives. The self-sacrificing principle of Christian benevolence which teaches us to love even the most degraded of our race, and labor for his elevation, because he has an immortal soul, is wanting in France; that deep feeling of religious zeal which looks beyond this world, which teaches the Christian to cast his bread upon the waters, does not pervade the French people. Should France engage in such an enterprise, and prosecute it with vigor for a time, her perseverance would depend upon the profits realized; disappointment would be discouragement where the great moral motives are wanting; and, although the Government might have strong political motives for perseverance, it would not have the only guaranty for support which can be relied on in making such untried experiments, namely, the religious enthusiasm of the people. The British Government is fortunate in finding public opinion in advance of her in this scheme; that opinion has been forming and maturing for a half century. First, the attention of British Christians was drawn to the miseries which the slave trade inflicted on Africa, and Sharp, Wilberforce, and others, devoted their lives in awakening the public mind to the horrors of this trade. At length the Government, which had sanctioned this trade by laws regulating the manner in which it should be carried on, was forced by public opinion to make exertions for its total suppression throughout the world. This was to be accomplished by negotiation with other Powers, obtaining their co-operation, declaring the slave trade piracy, and placing a strong preventive force on the coast of Africa. These measures were adopted by the British, and persevered in for many years, at an expense of more than one hundred millions of dol-



lars; and, although unsuccessful, such has been the force of public opinion brought to bear on the Government, that they were not only compelled to continue their efforts to put down the African slave trade, but to emancipate the slaves in their West India colonies. The British abolitionists, in their zeal to accomplish their object, overlooked the consequences, and have been greatly mistaken in their results. They believed that the slave, if set free, would continue to labor on the plantation of his former master, and that paid labor would be more productive than that obtained under the whip. The slaves were emancipated without any provision being made for obtaining laborers to supply their place. The consequence is, that the amount of labor has been greatly diminished; many of the freed slaves refuse to do work on plantations, and but few of those who continue, perform the amount of labor which was required of them when slaves. All these difficulties had been anticipated by the planters, a diminution of the crops had been confidently predicted; but all objections were borne down by the overwhelming tide of abolition enthusiasm. The abolitionists saw in the negro a brother oppressed and degraded to a level with the brutes, and to elevate him, and make him a rational, calculating, reasoning being, they thought it was only necessary to set him free—that liberty was to be the sure antidote for all the degrading influences of slavery entailed on the race for thousands of years. These dreams have not been realized; the crops have fallen off; the planters are seeking laborers from Europe, the East Indies, and the United States to save themselves from total ruin. In the mean time, the British have not only lost the control of the tropical produce of the world, but are forced to admit foreign sugar for their home consumption; nevertheless, the opinion of the British public compels her to advance, and to regain in Africa what she has lost in the West Indies. Very much of this feeling arises from misguided zeal; but some of it is produced by a high sense of justice, by pure benevolence, by a desire to see Africa regenerated, her millions freed from bondage, both physical and mental, and brought under the peaceful influences of the gospel. It is the prevalence of this better feeling which enables the Government to undertake the mighty enterprise in Africa, and which will enable it to persevere. Whatever may be the amount of appropriation required, no Parliament will dare refuse to grant the supply. England can take her measures with confidence of being supported, and as her success in Africa cannot interfere with the balance of power in Europe, (about which so much is said by crowned heads,) no jealousy could be excited. France will never think of pushing her conquest in Africa across the deserts; and should she find it her interest to extend her conquest over the kingdom of Morocco, it would be doing the world a favor, and greatly increase the happiness of these semi-barbarians. No other nation could take exceptions to this conquest, nor to the British establishing themselves in Africa, where they can prosecute their plans undisturbed, as long as Great Britain remains mistress of the sea. Fortified at Fernando Po, and commanding the Niger, no hostile force could reach the interior. The British may be secure of the consent of other nations for their occupancy of Africa, and the sympathies of the benevolent of every coun-

try will be with them in all the measures they may adopt tending to the suppression of the slave-trade, and the elevation of the natives. Should their plans be successful, and the tropical produce be increased to the extent anticipated, Spain and the Brazils might suffer, but all northern Europe would be benefited.

America only has any thing serious to apprehend from the success of this policy, one object of which is to produce a supply of cotton for British consumption. The importation of cotton into Great Britain from the United States in 1838 was about four hundred and forty-four millions of pounds, costing about seventy millions of dollars. Mr. McQueen urges this subject on the British Government, alleging that this supply, so essential to the nation, should be produced by herself; that she ought not to be dependent on a foreign nation for the raw material to carry on the most important branch of her manufactures; that the control of so large an amount of funds places even the Bank of England in the hands of foreigners. The Government will favor every reasonable scheme for obtaining a supply of the important and indispensable article of cotton, and secretly encourage the zealous abolitionists in their crusade against the consumption of slave labor, both in this country and Great Britain. In the violent abuse heaped on America and American institutions at the World's Convention, the venerable personage who presided at that meeting proposed the non-consumption of the produce of our slave labor as the most effectual means of producing the general emancipation of slavery in the United States. The greatest efforts are now making to grow cotton in the East Indies, and they have succeeded so far as to increase the crop of last year seventy thousand bales over the crop of the preceding year. But there are many difficulties in the way of obtaining a supply of cotton from that quarter, even should the climate be found favorable to producing the finest quality of the article. The people must be instructed in its cultivation, and in preparing it for market; the machinery must be manufactured in England and sent to that country; freights and insurance will always be heavy, and greatly enhance the price, and, if the article were to be produced above the quantity which could be sent home in the vessels employed in the regular India trade, vessels would have to be sent out in ballast, in which case, the charge for freight would more than counterbalance all the anticipated advantages of cheap labor in the cultivation, and, in fact, would bring the cost up to that of American cotton. America will therefore have but little to fear from the East India competition.

The British Government look with much greater confidence to Africa to furnish them supplies of cotton, and render them independent of America at no distant day. From the best information derived from travellers, cotton and sugar cane are indigenous to the soil in Africa; this would seem to indicate that country as most favorable for the cultivation of the article. If the native cotton-bush should be found to produce a good article, or by cultivation could be improved, cotton might be produced cheaper there than in the United States, as the cotton-bush in Africa grows and produces vigorously for years. A colonist in Liberia has one tree in his garden which has produced annually a large crop of bowls for the last ten years. Mr. Pinney counted 400 on this tree in December, 1839, and says

the cotton is of the finest quality. At Millsburgh, on the St. Paul's, a plant was discovered and preserved. It has borne for five years, and the cotton, which is said to be of superior quality, has been spun and knit into stockings every year. The cotton cultivated by the natives is of the kind above described. We have seen cloth and yarn manufactured from it by the natives of very fine quality. Both McQueen and Buxton feel assured that cotton can be produced in Africa lower than in any other country, and they confidently expect that the British demand for cotton can be supplied from Africa in a few years. Among the various means contemplated, an effort will be made by the agents of Great Britain to obtain experienced cotton planters from the United States. A communication has been made to the American Colonization Society touching this matter, to ascertain their views in relation to encouraging the emigration of respectable colored men acquainted with growing cotton and sugar.

It is perhaps known to most of our readers that there has been a large emigration of American colored laborers to the West Indies and Guiana during the present and the past year. Trinidad, Guiana, and Jamaica, each has had its agent in this country, and offices have been opened for receiving applications from emigrants.

Many of our colored people who had been the most decided opposers to all emigration, looking upon the British as the peculiar friends and protectors of their race, readily consented to engage for the West Indies. British agents for Africa will no doubt visit our country, and the same success may attend their application for emigrants to the Niger as to the West Indies; for although the country is more remote, and reputed to be more unhealthy, the inducements offered will no doubt be proportionably increased. Should the same salary be offered to our colored planters to go to Africa as was given to the white planters from Mississippi to go to Bengal, and instruct the natives in raising cotton, no doubt many will offer themselves; for, if the citizens of the South aid the British Government to become independent of American cotton, the negroes cannot be expected to be more patriotic.

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Since writing the foregoing, we have noticed an article on this subject in the Natchez Free Trader. We copy the article entire. The writer seems well to understand the important movements of the British Government in India, and the efforts that she is making to produce in her own empire a supply of cotton for her manufactories.

#### COTTON-GROWING IN INDIA AN ABOLITION PROJECT.

It may be remembered that when Captain Baylies, of British East India forces, came to this city, in the early part of last summer, for the purpose of getting men acquainted with the process of raising cotton, to accompany him to India, the Free Trader was the first journal to expose and denounce his plan, as a dangerous scheme to undermine the prosperity of the American planters, and ruin the sale of their great staple. In no measured terms of rebuke the Free Trader denounced both those wealthy and influential planters in Adams county, who lent themselves to aid Captain Baylies in his designs, and those nine young men from the States of Mississippi and Louisiana who sold themselves to the ancient and inveterate enemy of their native



land; but, at that time, the acting Editor of that journal knew not the whole enormity of the insidious scheme. Little, perhaps, thought those young planters and overseers, when they consented to go to India, that they were to be used as *tools* in the unholy hands of the abolitionists!

Of the startling fact that the East India cotton-growing project is but a powerful organization designed to overthrow the system of domestic slavery in the American States, we have now the most ample evidence. This evidence we hasten to present to our readers; it is vitally important to the South and merits all the deep attention which it will surely receive.

In order to show what is already done and in progress relative to this subject, it is only necessary to refer to the meeting in the month of August last of the Great Chamber of Commerce in the City of Manchester, England—a city where the greater part of the cotton fabrics for the world are now manufactured from our native staple. The meeting was numerous, representing a vast amount of wealth, and was presided over by J. B. Smith, Esq., the President of the Chamber of Commerce. The chief business of the meeting was to receive and act upon a report from the Directors of the East India Company in relation to the cultivation of cotton in the East Indies. The following is an abstract of that report:

“The transit duty on cotton had been abolished throughout the presidencies of Bengal and Bombay, and it was hoped that the same boon would be conferred on the President of Madras. A modification had also been made in the land tax. By accounts received from India last week, it appeared that the governor general had offered three prices for the growth of a certain quantity of cotton, of £2,000, £1,000, and £500. The earnestness of the East India Company was further evinced by their sending over Captain Baylies to the United States to engage skilful persons to proceed to India, there to superintend the growth and cleaning of cotton. While in the States, Captain Baylies had provided himself with a quantity of seeds of the best kinds of cotton, and with the saw-gins used for cleaning the article. On his return he had come to Manchester to seek personally such information relating to the cotton brought to this country, and to the improvement that might be made in the means of preparing it, as would best enable him to effect his object. While here he had visited several houses, and had pointed out to him the deficiencies in the Indian cotton, both as respected its quality and its staple. In the mean time the saw-gins brought over from America had been set up in Liverpool, and a deputation from this board had been present at the experiments tried upon them on the 17th ultimo. They had since witnessed their operations in Manchester, and the result was, upon the whole, highly satisfactory, as proving the practicability of cleaning Indian cotton by means of the American saw-gin, though no doubt experience would be necessary to adapt the gin to the species of cotton which had to be operated on, and there would also be some difficulty in India in providing the power necessary to drive machines of that description. It was therefore a wise measure to send over to America to obtain experienced persons to superintend the process; and the deputation wished to record their grateful sense of the zeal and energy displayed by the East India Company, in promotion of this national object, and of the manner in which their views had been carried out by Captain Baylies. The saw-gins commonly used in America produced from 1,000 to 1,200lbs. a day, while by the *chiaca*, the Indian machine, only from 38lbs. to 40lbs. a day could be produced. The board confidently expected that the mechanical genius of Manchester would be able to produce an improvement on the American gins. The machine which had hitherto produced the best cotton was one built by Messrs. Fawcett & Co., of Liverpool, under the superintendence of Dr. Jones, the patentee. The board was confident that, if the efforts of the East India Company were perseveringly followed up, as they ought to be, for the mutual interests of England and India, no doubt need be entertained of their success.”

The London correspondent of the New York Journal of Commerce, in a long letter published September 25th, gives an account of the above meeting.

The attitude of the South in sustaining the patriarchal institutions of slavery at this moment is full of interest. England is arraying its vast moral, commercial, and provincial power against us. The ocean queen is about to work her thirty millions of white slaves and serfs in the jungles and on the plains of India, for the express purpose of rendering the labor of three millions of black slaves in America unproductive and of no value. This will be done. There is no vacillation or weakness of purpose in the English character. All India will, in a year or two, teem like a vast bee-hive with the cotton enterprise, cheered on by the fratricide abolitionists and mock philanthropists of the northern States. Meanwhile O'Connell, the Irish agitator, is invoked to agitate his countrymen against slavery

on this side of the water, while both in Ireland and in England his roaring voice is perpetually lifted up in abuse of the noble-hearted, the independent, the fearless Southern planters, as well as the American character at large. The Kirk of Scotland thunders her anathemas against the American Presbyterians, because they will not excommunicate slave-owning church members. The Wesleyans and the Quakers are perpetually using clerical influence against the rights and peace of our social institutions. The royal consort of the Queen of England is not ashamed to preside over the opening of a meeting vauntingly called the "World's Convention," the chief business of which was to abuse American institutions—where Birney, once a slaveholder, and the negro Redmond, side by side on the same platform with the highest bishops of the Church of England, and with O'Connell, lifted up their voices, traitors as they are, against their "own native land;" all joining in full cry against a domestic institution which has come down unbroken from the "world's gray fathers," the holy patriarchs with whom angels walked and talked.

The writer of the above article says truly that England is arraying her vast moral and commercial power against us. Should she succeed, the result would be a great revolution in the business of this country, and an entire change in the relations of the two countries to each other. The industry and enterprise of this country would be immediately turned to manufacturing. The labor of the slave in the work-shop would be less productive than it is now in the cotton-field. But what would the slaves have gained by the change? Suppose the masters should resolve on general emancipation, how is their condition to be bettered in this country? Will they succeed better than the slaves emancipated in New York, Pennsylvania, and New Jersey, many years ago? We believe that they cannot be elevated to any considerable degree in this country. As to emigration to any British dependency, we have frequently expressed our opinion, which is yet unchanged. They are not benefited, cannot be, by the exchange. The colored man can only be raised to any high degree of moral and intellectual elevation by being under a government of his own—acquiring nationality of character, and feeling those ennobling inducements to virtue and industry, which can never operate in this country, or in any other where the influence of the white man predominates.

The opinion expressed, that the sole object of the British Government in employing its millions of *white slaves* in growing cotton is to render the labor of the American slaves unproductive, is incorrect. The British abolitionists entertain this project, and urge it forward with all the means in their power, with no other motive than that of destroying slave labor in this country. The Government, no doubt, encourages this spirit of hostility, as it secures the co-operation of her subjects in the mighty efforts she is making to render her manufactories independent of American cotton. If the American cotton, however, was produced by free labor of the North, raised on the Green Mountains, and never touched by the hand of a slave, the policy and efforts of the British Government would be unaltered. It is American industry and American power she wishes to abolish. Her ruling policy is anti-American, and not anti-slavery. It is the extension and consolidation of her power that she seeks, and not the elevation of the human race, except so far as that elevation will subserve her own aggrandizement.

It is not necessary to charge that she would, with "malice prepense," injure America by the adoption of a policy that did not promote her own interests. If America had no cotton, woollen, or other factories—was as dependent on Great Britain as she was thirty years ago, when even our hats and shoes were obtained from her—we should hear but little about American slavery from that Government. But now that we have become her rivals in manufacture—are daily discontinuing the use of her fabrics—the balance of trade will soon be against her. She anticipates the evil, and is making her greatest efforts to avert it. Hence her Indian and African projects for growing cotton.



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